CERTAIN

CONSIDERATIONS

For the better

ESTABLISHMENT

OF THE

Church of England,

Under the following Heads:

I. *The Government of Biſhops.*
II. *Liturgy, Ceremonies, and Subſcriptions.*
III. *A Preaching Miniſtry.*
IV. *The abuſe of Excommunication.*
V. *Non-reſidents and Pluralities.*
VI. *Proviſion for ſufficient Maintenances in the Church.*

By the Right Honourable *Francis Bacon*, Baron *Verulam*, Viſcount St. *Albans*.

With a New PREFACE.

Licens'd, *October* 1. 1689.

LONDON, Printed and are to be Sold by *Randal Taylor*, near *Stationers-Hall*. MDCLXXXIX.

CERTAIN

CONSIDERATIONS

For the better

ESTABLISHMENT

OF THE

Church of England,

Under the following Heads:

I. *The Government of Bishops.*
II. *Liturgy, Ceremonies, and Subscriptions.*
III. *A Preaching Ministry.*
IV. *The abuse of Excommunication.*
V. *Non-residents and Pluralities.*
VI. *Provision for sufficient Maintenances in the Church.*

By the Right Honourable Charles Lucy, Baron Fenwick, Viscount Sacalliant.

With a New PREFACE.

Licens'd, October 1. 1689.

LONDON, Printed and are to be Sold by Ben. Tooke, near Stationers-Hall. MDCLXXXIX.

THE Publisher's Preface.

SInce it is easie to discover some seeming Errors in the best of Governments, and oftentimes dangerous to Redress them, it is no wonder, that the Projectors of Reformation have seldom met with Esteem, nor their designs with Success. New Models are usually the issues of idle and discontented Brains, which have seldom any other effect, than to shew the Envy and Impertinence of the Authors. If this Writer had been of the same size, as such Reformers generally are, this Treatise should have been permitted to dye with its Author, nor should ever have been Reprinted, till there be a second Edition of a Pruh and a Lilburn. But there are several remarkable advantages, that entitle this Discourse to a longer life, than those of the same nature have usually enjoyed.

For first, most of those that have formerly complain'd of the Church, have had other designs than that of Reformation; they have levell'd their strokes at her Riches,

and her Power, and have apply'd no other Remedies to her Sores, than those of Weakness and Poverty.

The Gold, that ought only to have been Refin'd, was frequently Consum'd; and the File did too sensibly impair what it should only have Polish'd.

Superstition was seldom inveigh'd against, but when the Altars were Wealthy; and the Saint was usually condemn'd by the Riches of his Shrine.

But this Author is none of the Disciples of Erastus; *he hath no design on the Revenues, nor the Keys of the Church; he retrenches not her Wealth, but more prudently employs it; he puts no limits to her Power, but assigns Rules for the exercise of it; he directs the course of the Water, but takes it not out of the Channel.*

II. *Secondly, Reformers generally are Men of heat, whose Zeal takes fire at the Altar, and is quickly improv'd into fury. Their Passions are often such, as can only be atton'd for by the Justice of their Cause; and their invectives against Errors, are usually carried as far above Truth as beyond Decency. I could wish that* Dr. Moulin *or* Hickeringil, *had only given us ground for this observation, and that we had not had more early instance of it at* Zurich *and at* Wtemburgh. *But in this discourse we see the even temper of a Judge, and not the rage of a Satyrist. His reproofs are such as no* Stoick *would be asham'd of; such as discover his just Resentments, not his Passions.*

III. *Thirdly,*

III. *Thirdly, heretofore many Models have been deſign'd, which have been good indeed, but Impracticable; which have been wiſhes rather than advices, and fitter to be diſcours'd of in the Schools, than at a Council-Board. But this Gentlemans Obſervations are not ſo nice as uſeful; and are Calculated for another Meridian than that of* Utopia. *He conſiders not only what ought to be done, but what the Age will admit; and gives us not ſo much the Picture of a Church before* Conſtantine, *as the Scheme of one after* Hildebrand.

Thus I have given a ſhort account of the Excellence of this Treatiſe, it remains that I ſhould add ſomewhat concerning the ſucceſs of it.

And here I could wiſh, that ſo good a Diſcourſe had been already out-dated, and that I were oblig'd to make an Apology for the unſeaſonableneſs of a ſecond Impreſſion. Some few things in it there are, that have already been remedied; and for theſe, I hope the Reader will the rather make allowances, becauſe I need that favour ſo ſeldom. However, though the Grievances do as yet continue, it is now to be hop'd, that, at this extraordinary juncture, there may be ſome proſpect of redreſs.

For if any change is to be admitted, men would certainly be better employ'd in Purging the Church, than in opening the Doors; in beautifying the Fabrick, than in enlarging the Portal.

CONSIDE-

III. Thirdly, heretofore many Models have been design'd, which have been good indeed, but Impracticable; which have been wishes rather than advices, and fitter to be discours'd of in the Schools, than at a Council-Board. But this Gentlemans Observations are not so nice as useful; and are Calculated for another Meridian than that of Utopia. He considers not only what ought to be done, but what the Age will admit; and gives us not so much the Picture of a Church before Constantine, as the Scheme of one after Hildebrand.

Thus I have given a short account of the Excellence of this Treatise, it remains that I should add somewhat concerning the success of it.

And here I could wish, that so good a Discourse had been already out-dated, and that I were oblig'd to make an Apology for the unseasonableness of a second Impression. Some few things in it there are, that have already been remedied; and for these, I hope the Reader will the rather make allowances, because I need that favour so seldom. However, though the Grievances do as yet continue, it is now to be hop'd, that, at this extraordinary juncture, there may be some prospect of redress.

For if any change is to be admitted, men would certainly be better employ'd in Purging the Church, than in opening the Doors; in beautifying the Fabrick, than in enlarging the Portal.

CONSIDE-

CONSIDERATIONS touching the better Pacification and Edification, of the Church of *ENGLAND*.

THE Unity of Your Church (*Excellent Soveraign*) is a thing no leſs precious than the Union of your Kingdoms, being both Works wherein your Happineſs may contend with your Worthineſs. Having therefore preſumed not without Your Majeſties Gracious acceptation, to ſay ſomewhat of the one, I am the more incouraged not to be ſilent in the other; the rather, becauſe it is an Argument that I have travelled heretofore: But *Solomon* commendeth a word ſpoken in ſeaſon; and as our Saviour (ſpeaking of the diſcerning of ſeaſons) ſaith, *When you ſee a cloud riſing in the Weſt, you ſay it will be a ſhowre.* So Your *Majeſty*, riſing to this *Monarchy* in the *Weſt* parts of the World, doth promiſe a ſweet and fruitful hour of many bleſſings upon this Church and Common-wealth, a ſhowre of that influence, as the very firſt dews and drops thereof, have already laid the Storms and Winds throughout *Chriſtendom*, reducing the very face of *Europe*, to a more peaceable and amiable Countenance. But to the purpoſe:

It is very true that theſe Eccleſiaſtical matters, are things not properly appertaining to my Profeſſion, which I was not ſo inconſiderate, but to object to my ſelf: But finding that it is many times ſeen, that a man that ſtandeth off, and ſomewhat removed from a Plot of ground, doth better ſurvey it and diſcover it, than thoſe which are upon it, I thought it not impoſſible, but that I, as a looker on, might caſt mine eyes upon ſome things which the Actors themſelves (eſpecially ſome being intereſſed, ſome led and addicted, ſome declared and ingaged) did not, or would not ſee:

And that knowing in my conſcience, whereto God beareth witneſs, that the things which I ſhall ſpeak, ſpring out of no vain of Popularity, Oſtentation, deſire of Novelty, Partiality to either ſide, Diſpoſition to intermeddle, or any the like Leven, I may conceive hope, that what I want in depth of judgement, may be countervailed in ſimplicity, and ſincerity of affection. But of all things, this did moſt animate me, that I found in theſe Opinions of mine (which I have long held and embraced, as may appear by that which I have many years ſince written of them, according to the proportion nevertheleſs of my weakneſs) a conſent and conformity with that which Your Majeſty hath Publiſhed, of your own moſt Chriſtian, moſt Wiſe, and moderate ſence in theſe Cauſes; wherein you have well expreſſed to the World, that there is infuſed in your Sacred Breaſt, from God, that high Principle and Poſition of Government, *That you ever hold the whole more dear than any part.*

For who ſeeth not, that many are affected and give Opinion in theſe matters, as if they had not ſo much a deſire to Purge the evil from the good, as to countenance and protect the evil by the good. Others ſpeak as if their ſcope were only to ſet forth what is good, and not to ſeek forth what is poſſible, which is to wiſh and not to propound. Others proceed, as if they had rather a mind of removing, than of reforming. But howſoever either ſide as men, though excellent men ſhall run into extremities, yet Your Majeſty, as a moſt Wiſe, Equal, and Chriſtian Moderator, is diſpoſed to find out the Golden Mediocrity, in the eſtabliſhment of that which is ſound, and in the reparation of that which is corrupt and decayed. To your Princely judgement then, I do in all humbleneſs ſubmit whatſoever I ſhall propound, offering the ſame but as a mite in the Treaſury of your Wiſdom. For as the Aſtronomers do well obſerve, that when three of the Superiour Lights do meet in Conjunction, it bringeth forth ſome admirable effects: So there being joyned in Your Majeſty the Light of Nature, the Light of Learning; and above all, the Light of Gods Holy Spirit, it cannot be but your Government muſt be as a happy Conſtellation over the States of your Kingdoms. Neither is there

there wanting to Your Majesty that fourth Light, which though it be but a borrowed Light, yet is of singular efficacy and moment added to the rest, which is the Light of a most Wise, and well compounded Council, to whose Honourable and Grave Wisdoms I do likewise submit whatsoever I shall say, hoping that I shall not need to make protestation of my mind and opinion, that until Your Majesty doth otherwise determine and order, all actual and full obedience is to be given to Ecclesiastical Jurisdiction, as it now stands, and when Your Majesty hath determined and ordered, that every good Subject ought to rest satisfied, and apply his obedience to Your Majesties Laws, Ordinances, and Royal Commandments. Nor of the dislike I have of all immodest bitterness, peremptory presumption, popular handling, and other courses, tending rather to Rumour and Impression in the vulgar sort, than to likelihood of effect, joyned with observation of Duty.

But before I enter into the Points Controverted, I think good to remove (if it may be) two Opinions, which do directly confront and oppone to Reformation, the one bringing it to a Nullity, and the other to an Impossibility. The first is, *That it is against good Policy to Innovate any thing in Church Matters.* The other, *That all Reformation must be after one Platform.*

For the first of these, it is excellently said by the Prophet, *State super vias antiquas, & videte quævam sit via recta & vera, & ambulate in ea.* So as he doth not say, *State super vias antiquas & ambulare in eis.* For it is true, that with all wise and moderate Persons, custom and usage obtaineth that reverence, as it is sufficient matter to move them to make a stand, and to discover and take a view, but it is no warrant to guide or conduct them; a just ground I say it is of deliberation, but not of direction. But on the other side, who knoweth not that time is truely compared to a stream, that carrieth down fresh and pure waters, into that salt Sea of Corruption, which invironeth all humane Actions? And therefore, if man shall not by his Industry, Vertue and Policy, as it were with the Oar Row against the stream, and inclination of time, all Institutions and Ordinances, be they never so

 pure,

pure, will corrupt and degenerate. But not to handle this matter, common-place-like, I would only ask, why the Civil State ſhould be purged and reſtored, by good and wholſom Laws made every third or fourth year in Parliaments Aſſembled, deviſing Remedies as faſt as time breedeth miſchiefs; and contrariwiſe, the Eccleſiaſtical State ſhould ſtill continue upon the dregs of time, and receive no alteration now for theſe five and forty years and more? If any man ſhall object, that if the like intermiſſion had been uſed in Civil Cauſes alſo, the error had not been great. Surely, the Wiſdom of the Kingdom hath been otherwiſe in experience, for three hundred years ſpace at the leaſt. But if it be ſaid to me, that there is a difference between Civil Cauſes and Eccleſiaſtical, they may as well tell me, that Churches and Chappels need no Reparations, though Caſtles and Houſes do; whereas commonly to ſpeak truth, dilapidations of the inward and ſpiritual Edifications of the Church of God, are in all times as great as the outward and material. Sure I am, that the very Word and Stile of Reformation uſed by our Saviour, *ab initio non fuit ita*, was applyed to Church matters, and thoſe of the higheſt Nature, concerning the Law Moral.

Nevertheleſs, he were both unthankful and unwiſe that would deny, but that the Church of *England*, during the time of Queen *Elizabeth*, of famous memory, did flouriſh. If I ſhould compare it with foreign Churches, I would rather the compariſon ſhould be in the Vertues, than as ſome make it in the defects; rather, I ſay, as between the Vine and the Olive, which ſhould be moſt fruitful, and not as between the Bryar and the Thiſtle, which ſhould be moſt unprofitable. For that reverence ſhould be uſed to the Church, which the good Sons of *Noah* uſed to their Fathers Nakedneſs; that is, As it were to go backwards, and to help the defects thereof, and yet to diſſemble them. And it is to be acknowledged, that ſcarcely any Church ſince the *Primitive Church*, yielded in like manner of years and Latitude of Country, a greater number of Excellent Preachers, Famous Writers, and Grave Governours; but for the Diſcipline and Orders of the Church, as, many and the chiefeſt of them are very holy and

good

good; ſo yet if St. *John* were to indite an Epiſtle to the Church of *England*, as he did to them of *Aſia*, it would ſure have the Clauſe *Habeo adverſus te pauca*. And no more for this point, ſaving that as an Appendix thereunto, it is not amiſs to touch that objection, which is made to the time and not to the matter, pretending that if Reformation were neceſſary, yet it were not now ſeaſonable at Your *Majeſties* firſt entrance. Yet *Hippocrates* ſaith, *Si quod moves a principio move.* And the wiſdom of all examples doth ſhew, that the wiſeſt *Princes*, as they have ever been the moſt ſparing in removing, or alteration of Servants and Officers upon their coming in, ſo for removing of Abuſes and Enormities, and for Reforming of Laws and the Policy of their States, they have chiefly ſought to enable and commend their beginnings therewith, knowing that the firſt impreſſion with People continueth long; and when mens minds are moſt in expection and ſuſpence, then are they beſt wrought and managed. And therefore it ſeemeth to me, that as the ſpring of Nature, I mean the ſpring of the Year, is the beſt time for Purging and Medicining the Natural Body; ſo the ſpring of Kingdoms, is the moſt proper ſeaſon for the Purging and Rectifying of Politick Bodies.

There remaineth yet an objection rather of Suſpicion than of Reaſon, and yet ſuch, as I think, maketh a great impreſſion in the minds of very wiſe and well affected Perſons; which is, *That if way be given to mutation, though it be in taking away abuſes, yet it may ſo acquaint men with ſweetneſs of change, as it will undermine the ſtability ever of that which is found and good.* This ſurely had been a good and true Allegation in the ancient Contentions and Diviſions between the People and the Senate of *Rome*, where things were carried at the Appetites of multitudes, which can never keep within the compaſs of any moderation. But theſe things being with us to have an orderly paſſage under a King who hath a *Royal Power*, and Approved Judgment, and knoweth as well the meaſure of things, as the nature of them, is ſurely a needleſs fear. For they need not doubt, but Your Majeſty, with the advice of your Council, will diſcern what things are intermingled like the Tares amongſt the Wheat, which have their Roots ſo inwrapped

and

and intangled, that the one cannot be pulled up without indangering the other, and what are mingled but as the Chaff and the Corn, which needs but a Fan to ſift and ſever them. So much therefore for the firſt Point of no Reformation to be admitted at all.

For the ſecond point. That there ſhould be but one form of *Diſcipline* in all Churches, and that impoſed by a neceſſity of a Commandement and preſcript out of the word of God; it is a matter Volumes have been compiled of, and therefore cannot receive a brief redargution. I for my part do confeſs, that in revealing the Scriptures, I could never find any ſuch thing, but that God had left the like Liberty to the *Church Government*, as he hath done to the *Civil Government*, to be varied according to time and place and accidents, which nevertheleſs, his high and Divine providence doth order and diſpoſe; for all Civil Governments are reſtrained from God unto the general grounds of Juſtice and manners, but the policies and forms of them are left free. So that *Monarchies* and Kingdoms, Senates and Seignories, popular States and Communalties, are all Lawful, and where they are planted ought to be maintained inviolate.

So likewiſe in Church matters, the Subſtance of Doctrine is immutable, and ſo are the general Rules of Government; but for Rites and Ceremonies and for the particular *Hierarchies*, policies, and diſciplines of Churches, they be left at large. And therefore it is good we return unto the Ancient bonds of unity, in the Church of God, which was one *Faith*, one *Baptiſm*, and not one *Hierarchy*, one *Diſcipline*, and that we obſerve the league of *Chriſtians* as it is penned by our Saviour *Chriſt* which is in ſubſtance of Doctrine this, *He that is not with us, is againſt us*. But in things indifferent and but of Circumſtance, this, *He that is not againſt us, is with us*. In theſe things, ſo as the General Rules be obſerved, *that Chriſts Flock be fed; that there be a Succeſſion in Biſhops and Miniſters*, which are the *Prophets* of the *New-Teſtament*, that there be a due and Reverent uſe of the power *of the Keys*; *that thoſe that Preach the Goſpel, live of the Goſpel; that all things tend to Edification; that all things be done in order and with decency*, and the like; the reſt is left to the holy wiſdom and

and ſpiritual diſcretion of the Maſter-builders, and Inferiour Builders in *Chriſts Church*, as it is excellently alluded by that Father that noted that *Chriſts Garment* was without Seam, and yet the Churches Garment was of divers Colours, and thereupon ſetteth down for a Rule; *Inveſte varietas ſit ſciſſura non ſit.*

In which variety nevertheleſs it is a ſafe and a wiſe courſe to follow good Examples and preſidents. But then the Rule of Imitation and Example, is to conſider not only which are the beſt, but which are the likeſt, as namely the Government of the Church, in the pureſt times of the firſt good Emperours that imbraced the *Faith*. For the times of Perſecution before Temporal Princes received the *Faith*, as they were excellent times for Doctrine and Manners, ſo they were unproper and unlike examples of outward Government and Policy. And ſo much for this Point: Now to the particular Points of Controverſies, or rather of Reformation.

Circumſtances in the Government of Biſhops.

FIrſt, therefore for the Government of Biſhops, I, for my part, not prejudicing the Preſidents of other Reformed Churches, do hold it warranted by the Word of God, and by the Practice of the ancient Church in the better times, and much more convenient for Kingdoms than Parity of Miniſters, and Government by Synods. But then further it is to be conſidered, that the Church is not now to Plant or Build, but only to be Pruned from Corruptions and Repaired, and reſtored in ſome decays.

For it is worth the noting, that the Scripture ſaith, *Tranſlato Sacerdotio, neceſſe eſt ut & Legis fiat tranſlatio.* It is not poſſible in reſpect of the great and near ſympathy between the State Civil, and the State Eccleſiaſtical, to make ſo main an alteration in the Church, but it would have a perilous operation upon the Kingdom; and therefore it is fit, that Controverſie be in peace and ſilence.

But

But there be two Circumſtances in the Adminiſtration of Biſhops, wherein I confeſs I could never be ſatisfied. The one, *The ſole exerciſe of their Authority*: The other, *The Deputation of their Authority*.

For the firſt, the Biſhop giveth Orders alone, Excommunicateth alone, Judgeth alone. This ſeems to be a thing almoſt without example in Government, and therefore not unlikely to have crept in the degenerate and corrupt times. We ſee the greateſt Kings and Monarchs have their Councils. There is no Temporal Council in *England* of the higher ſort, where the Authority doth reſt in one Perſon. The Kings-Bench, Common-Pleas, and the Exchequer, are Benches of a certain number of Judges. The Chancellor of *England* hath an Aſſiſtance of twelve Maſters of Chancery. The Maſter of the Wards hath a Council of the Court; So hath the Chancellour of the Duchy. In the Exchequer Chamber, the *Lord Treaſuror* is joyned with the Chancellour and the Barons; The Maſters of the Requeſts are ever more than one. The Juſtices of Aſſize are two. The *Lord Preſidents* in the Marches and in the *North*, have Councils of divers. The Star-Chamber is an Aſſembly of the *Kings* Privy *Council* aſperſed with *Lords* Spiritual and Temporal. So as in all Courts the Principal Perſon hath ever either Colleagues or *Aſſeſſors*.

The like is to be found in other well Governed Kingdoms abroad where the Juriſdiction is yet more diſtributed, as in the Courts of Parliament of *France*, and in other places. No Man will deny, but the Acts that paſs the *Biſhops* juriſdiction, are of as great importance as thoſe that paſs the *Civil Courts*; for Mens Souls are more precious than their Bodies or Goods, and ſo are their good Names. *Biſhops* have their infirmities, and have no exception from that general Malediction which is pronounced againſt all Men living, *Væ ſoli, nam ſi cecideriț, &c.* Nay, we ſee that the firſt Warrant in Spiritual Cauſes is directed to a number *Dei Eccleſiæ*, which is not ſo in temporal matters; And we ſee that in general cauſes of *Church Government*, there as well Aſſemblies of all the *Clergy* in Councils, as of the States in *Parliament*

liament, whence ſhould this ſole exerciſe of Juriſdiction come? Surely, I do ſuppoſe and think upon ground, that *ab initio non fuit ita*; and that the Deans and Chapters were Counſels about the Sees and Chairs of *Biſhops* at the firſt, and were unto them a *Presbytery*, or *Conſiſtory*, and intermeddled not only in the diſpoſing of their Revenues and Endowments, but much more in Juriſdiction Eccleſiaſtical. But it is probable, that the *Dean* and *Chapter* ſtuck cloſe to the *Biſhops* in matters of profit and the World, and would not loſe their hold; but in matters of Juriſdiction, (which they accounted but trouble and attendance) they ſuffered the Biſhops to Encroach and Uſurp, and ſo the one continueth, and the other is loſt. And we ſee that the Biſhop of *Rome*, (*fas eſt & ab hoſte doceri*, and no queſtion in that *Church* the firſt inſtitutions were excellent) performeth all Eccleſiaſtical juriſdiction as in *Conſiſtory*.

And whereof conſiſteth this *Conſiſtory*, but of the Pariſh Prieſts of *Rome*, which terms themſelves *Cardinals*, *a cardinibus mundi*, becauſe the Biſhop pretendeth to be Univerſal over the whole World. And hereof again we ſee divers ſhadows yet remaining; As that the *Dean* and *Chapter*, *Pro forma* chooſeth the *Biſhop*, which is the higheſt point of juriſdiction. And that the Biſhop, when he giveth orders, if there be any Miniſters caſually preſent, calleth them to join with him in impoſition of hands, and ſome other particulars. And therefore it ſeems to me a thing reaſonable and Religious, and according to the firſt inſtitution, that Biſhops in the greateſt cauſes, and thoſe which require a Spiritual diſcerning, namely in Ordaining, Suſpending or depriving Miniſters in Excommunication being reſtored to the true and proper uſe as ſhall be afterwards touched, in Sentencing the Validity of Marriages, and Legitimations, in judging Cauſes Criminous, as Symony, Inceſt, Blaſphemy and the like, ſhould not proceed ſole and unaſſiſted, which point as I underſtand, is a Reformation that may be Planted *ſine ſtrepitu*, without any perturbation at all, and is a matter which will give ſtrength to the Biſhops, countenance to the inferiour degrees of Prelates or Miniſters, and the better iſſue or proceeding in thoſe cauſes that ſhall paſs.

And as I wiſh this ſtrength given to the *Biſhops* by Council, ſo it is not unworthy your *Majeſties* Royal conſideration, whether you ſhall not think fit to give ſtrength to the general Council of your *Clergy*, the *Convocation Houſe*, which was then reſtrained, when the ſtate of the *Clergy* was thought a ſuſpected part to the Kingdom in regard of their late homage to the Biſhop of *Rome*, which ſtate now will give place to none in their Loyalty and Devotion but to your *Majeſty*.

For the ſecond point, which is the Deputation of their Authority, I ſee no perfect and ſure ground for that neither, being ſomewhat different from the Examples and Rules of Government. The *Biſhop* Exerciſeth his Juriſdiction by his *Chancellor* and *Commiſſary*, *Official*, *&c.* We ſee in all Laws in the World, *Offices* of confidence and skill cannot be put over nor Exerciſed by Deputy, except it be eſpecially contained in the Original Grant, and in that caſe it is dutiful. And for Experience, there was never any Chancellour of *England*, made a Deputy. There was never any Judge in any Court, made a Deputy. The *Biſhop* is a Judge, and of a high Nature, whence cometh it that he ſhould depute, conſidering that all truſt and confidence as was ſaid is perſonal and Inherent, and cannot or ought not to be Tranſpoſed? Surely in this again *ab initio non fuit ita*, but it is probable, that *Biſhops* when they gave themſelves too much to the Glory of the World, and became *Grandees* in Kingdoms, and great Councellours to Princes, then did they Deleague their proper Juriſdiction as things of too Inferiour a Nature for their Greatneſs; and then after this ſimilitude and Imitation of Kings and Counts Palatine, they would have their Chancellours and Judges.

But that example of Kings and Potentates giveth no good defence. For the Reaſons why Kings Adminiſter by their Judges, although themſelves are Supream Judges, are two. The one becauſe the Offices of Kings are for the moſt part of inheritance, and it is a Rule in all Laws; *That Offices of Inheritance, are rather matters that ſound in Intereſt, than in Confidence*, foraſmuch as they may fall upon Women, upon Infants, upon Lunaticks and

and Ideots, Perſons uncapable to Execute Judicature in Perſon, and therefore ſuch Offices by all Laws might ever be Exerciſed and Adminiſtered by Delegation. The ſecond Reaſon is, becauſe of the Amplitude of their Juriſdiction, which is as great as either their Birth-right from their Anceſtors, or their Sword-right from God, maketh it. And therefore if *Moſes* that was Governour over no great People, and thoſe Collected together in a Camp, and and not ſcattered in Provinces and Cities, himſelf likewiſe of an Extraordinary Spirit, was nevertheleſs not able to ſuffice and hold out in Perſon to Judge the people, but did by the Advice of *Jethro* approved from God, Subſtitute Elders and Judges, how much more other Kings and Princes.

There is a third Reaſon likewiſe, not much to the preſent purpoſe, and that is, That Kings either in reſpect of the Commonwealth, or of the greatneſs of their own patrimonies, are uſually parties in ſuits, and then their Judges ſtand indifferent between them and the ſubject. But in the caſe of *Biſhops*, none of theſe reaſons hold. For firſt, their Office is elective and for life, and not patrimonial or hereditary; an Office meerly of confidence, ſcience and qualification. And for the ſecond reaſon, it is true that their Juriſdiction is ample and ſpacious, and that their time is to be divided between the labours as well in the word and doctrine, as in government and juriſdiction. But yet I do not ſee, ſuppoſing the Biſhops Courts to be uſed uncorruptly, and without any indirect courſe held to multiply cauſes for gain of fees, but that the Biſhop might very well for cauſes of moment, ſupply his judicial function in his own perſon. For we ſee before our eyes, that one *Chancellour* of *England* diſpatcheth the Suits in Equity of the whole Kingdom, which is not by reaſon of the Excellency of that rare Honourable Perſon which now holdeth that place, but it was ever ſo, though more and leſs burdenous to the Suitor, as the *Chancellor* was more or leſs able to give diſpatch. And if heed be taken to that which was ſaid before, that the *Biſhops* labour in the Word muſt take up a principal part of his time, ſo I may ſay again, that matters of State have ever taken up moſt of the *Chancellor's* time, having been, for

the moſt part, Perſons upon whom the Kings of this Realm have moſt relied for matters of Counſel. And therefore there is no doubt, but the Biſhop, whoſe Circuit is leſs ample, and the cauſes in Nature not ſo multiplying, with the help of References and Certificates, to and from fit Perſons, for the better ripening of Cauſes in their mean Proceedings, and ſuch ordinary helps incident to Juriſdiction, may very well ſuffice his Office. But yet there is another help, for the cauſes that come before him are theſe, Tythes, Legacies and Adminiſtrations, and other Teſtamentary Cauſes, Cauſes Matrimonial, Accuſations againſt Miniſters, tending to their Suſpenſion, Deprivation or Degrading, Symony, Incontinency, Hereſie, Blaſphemy, breach of Sabboth, and other like Cauſes of Scandal. The firſt two of theſe, in mine opinion, differ from the reſt, that is, Tithes and Teſtaments, for thoſe be matters of profit, and in their nature Temporal, though by a favour and connivence of the Temporal Juriſdiction, they have been allowed and permitted to the *Courts Eccleſiaſtical*; the one, to the end the *Clergy* might ſue for that that was their ſuſtentation, before their own Judges, and the other in a kind of Piety and Religion, which was thought incident to the performance of dead Mens Wills. And ſurely, for theſe two, the Biſhops, in mine opinion, may with leſs danger diſcharge himſelf upon his ordinary Judges; and I think, likewiſe, it will fall out that thoſe ſuits are in the greateſt number. But for the reſt, which require a Spiritual Science and Diſcretion in reſpect of their Nature, or of the Scandal, it were reaſon, in my opinion, there were no Audience given, but by the Biſhop himſelf, he being alſo aſſiſted, as was touched before, but it were neceſſary alſo he were attended by his *Chancellor*, or ſome others his Officers, being Learned in the *Civil Law*, for his better Inſtruction in points of formality, or the courſes of the Court, which if it were done, then were there leſs uſe of the *Officials Court*; whereof there is now ſo much complaint. And Cauſes of the Nature aforeſaid being only drawn to the Audience of the Biſhop, it would repreſs frivolous and poling Suits, and give a grave and incorrupt proceeding to ſuch Cauſes as ſhall be fit for the Court.

There

There is a third point alſo, not of Juriſdiction, but of form of Proceeding, which may diſcern Reformation; the rather becauſe it is contrary to the Laws and Cuſtoms of this Land and State, which though they do not rule thoſe proceedings, yet may they be adviſed with for better direction, and that is, the Oath *ex Officio*, whereby men are inforced to accuſe themſelves, and that is more, are ſworn unto Blanks, and not unto Accuſations and Charges declared. By the Laws of *England*, no man is bound to accuſe himſelf. In the higheſt caſes of Treaſon, torture is uſed for diſcovery, and not for evidence. In Capital matters, no Delinquents anſwer upon Oath is required, no not permitted. In Criminal matters, not Capital, handled in the Star Chamber, and in Cauſes of Conſcience handled in the *Chancery*, for the moſt part grounded upon truſt and ſecreſie, the Oath of the party is required. But how? Where there is an Accuſation and an Accuſer, which we call Bills of Complaint, (from which the Complainant cannot vary, and out of the compaſs of the which, the Defendant may not be examined) exhibited unto the Court, and by Proceſs notified unto the Defendant. But to examine a man upon Oath, out of the inſinuation of Fame, or out of Accuſations ſecret and undeclared, though it have ſome countenance from the *Civil Law*, yet is ſo oppoſite *ex diametro* to the ſence and courſe of the *Common Law*, as it may well receive ſome limitation.

Concerning the Liturgy, the Ceremonies, and Subſcription.

FOR the *Liturgy*, great reſpect and heed would be taken, leſt by inveighing againſt the dumb Miniſtry, due reverence be not withdrawn from the *Liturgy*. For though the gift of Preaching be far above that of Reading, yet the action of the *Liturgy* is as high and holy as that of the *Sermon*. It is ſaid, *Domus mea domus orationis vocabitur*, The Houſe of Prayer, not the Houſe of Preaching.

Preaching. And whereas the Apoſtle ſaith, *How ſhall men call upon him on whom they have not believed? And how ſhall they believe unleſs they hear? And how ſhall they hear without a Preacher?* It appeareth that as Preaching is the more original, ſo Prayer is the more final, as the difference is between the ſeed and the fruit, for the keeping of Gods Law; is the fruit of the teaching of the Law, and Prayer, or Invocation, or Divine Service, or Liturgy (for theſe be but variety of terms) is the mediate hallowing of the Name of God, and the principal work of the firſt Table, and of the great Commandment of the Law of God. It is true that the Preaching of the Holy Word of God, is the ſowing of the ſeed, it is the lifting up of the Brazen Serpent, the Miniſtry of Faith, and the ordinary means of Salvation, but yet it is good to take example, how that the beſt Actions of the Worſhip of God may be extolled exceſſively and ſuperſtitiouſly. As the extolling of the Sacrament bred the Superſtition of the Maſs; the extolling of the Liturgy and Prayers, bred the ſuperſtition of the Monaſtical Orders and Oraizons. And ſo no doubt Preaching likewiſe may be magnified and extolled ſuperſtitiouſly, as if all the whole Body of Gods Worſhip ſhould be turned into an Ear. So as none (as I ſuppoſe) of ſound judgment, will derogate from the Liturgy, if the form thereof be in all parts agreeable to the Word of God, the example of the *Primitive Church*, and that holy decency which St. *Paul* commendeth. And therefore firſt, that there be a ſet form of Prayer, and that it be not left, either to an extemporal form, or to an arbitrary form. Secondly, that it conſiſt as well of Lauds, Hymns and Thankſgivings, as of Petitions, Prayers and Supplications. Thirdly, that the form thereof be quickned with ſome ſhortneſs, and diverſities of Prayers and Hymns, and with ſome interchanges of the voice of the People, as well as of the voice of the Miniſter. Fourthly, that it admit ſome diſtinctions of times, and commemorations of Gods principal benefits, as well general as particular. Fifthly, that Prayers likewiſe be appropriated to ſeveral neceſſities and occaſions of the Church. Sixthly, that there be a form likewiſe of Words and Liturgy in the adminiſtration of the *Sacraments*, and

in

in the denouncing of the Cenſures of the Church, and other holy Actions and Solemnities. Theſe things I think will not be much controverted.

But for the particular exceptions to the Liturgy in form, as it now ſtands, I think divers of them allowing they were juſt, yet ſeem they not to be weighty, otherwiſe than that nothing ought to be accounted light in matters of Religion and Piety, as the Heathen himſelf could ſay, *Etiam vultu ſæpe læditur pietas.* That the word *Prieſt* ſhould not be continued, eſpecially with offence, the word *Miniſter* being already made familiar. This may be ſaid, that it is a good Rule in Tranſlation, never to confound that in one word in the Tranſlation, which is preciſely diſtinguiſhed in two words in the Original, for doubt of Equivocation and Traducing. And therefore ſeeing the word πρεσβύτερος and ἱέρευς be always diſtinguiſhed in the Original, and the one uſed for a Sacrificer, the other for a Miniſter, the word *Prieſt* being made common to both, whatſoever the derivation be, yet in uſe it confoundeth the *Miniſter* with the *Sacrificer.* And for an example, of this kind, I did ever allow the diſcretion and tenderneſs of the *Rhemiſh* Tranſlation in this Point, that finding in the Original the Word ἀγάπα and never ἔρως, do ever Tranſlate *Charity*, and never *Love*, becauſe of the Indifference and Equivocation of the word with Impure Love.

Touching the *Abſolution*, it is not unworthy conſideration whether it may not be thought unproper and unneceſſary, for there are but two ſorts of Abſolution, both ſuppoſing an obligation precedent; the one upon an Excommunication, which is Religious and Primitive; the other upon Confeſſion and Pennance which is ſuperſtitious, or at leaſt poſitive, and both particular, neither general. Therefore ſince the one is taken away, and the other hath his proper caſe, what doth a general Abſolution, wherein there is neither Pennance nor Excommunication precedent. For the Church never looſeth, but where the Church hath bound? And ſurely, I may think, this at the firſt was allowed in a kind of Spiritual diſcretion, becauſe the Church thought the people could not be ſuddenly weaned from their conceit of aſſoiling, to which they had been ſo long accuſtomed. For

For *Confirmation*, to my underſtanding the ſtate of the Queſtion is, whether it be not a matter miſtaken and altered by time, and whether that be not now made a ſubſequent to *Baptiſm*, which was indeed an inducement to the *Communion*. For whereas in the *Primitive Church*, Children were examined of their Faith before they were admitted to the *Communion*, time may ſeem to have turned it to refer as if it had been to receive a confirmation of their *Baptiſm*.

For *Private Baptiſm*, by Women or by Lay-perſons, the beſt *Divines* do utterly condemn it, and I hear it not generally defended, and I have often marvelled, that when the Book in the Preface to publick Baptiſm, doth acknowledge that Baptiſm in the Practice of the *Primitive Church*, was Anniverſary and but at ſet and certain times, which ſheweth that the *Primitive Church*, did not attribute ſo much to the Ceremony, as they would break an outward and general order for it, the Book ſhould afterwards allow of Private Baptiſm, as if the Ceremony were of that neceſſity as the very Inſtitution, which committed Baptiſm only to the Miniſters, ſhould be broken in regard of the ſuppoſed neceſſity. And therefore this point of all others, I think was but a *conceſſum propter duritiam cordis*.

For the form of Celebrating *Matrimony*: The Ring ſeemeth to many, even of vulgar ſenſe and underſtanding, a Ceremony not grave, ſpecially to be made (as the words make it) the eſſential part of the action; beſides, ſome other of the words are noted in ſpeech to be not ſo decent and fit.

For *Muſick in Churches*, That there ſhould be ſinging of Pſalms and Spiritual Songs is not denied, ſo the Queſtion is *De modo*; wherein if a man will look attentively into the order and obſervance of it, it is eaſie to diſcern between the wiſdom of the inſtitution, and the exceſs of the late times. For firſt, there are no Songs or Verſes ſung by the Quire, which are not ſuppoſed, by continual uſe, to be ſo familiar with the people as they have them without book, whereby the ſound hurteth not the underſtanding, and thoſe which cannot read upon the book, are yet partakers of the ſence, and may follow it with their minds. So

again,

again, after the reading of the Word of God, it was thought fit there ſhould be ſome pauſe, for holy meditation, before they proceeded to the reſt of the Service; which pauſe was thought fit to be filled rather with ſome grave ſound, than with a ſtill ſilence, which was the reaſon of the Playing upon the Organs after the Scriptures read. All which was decent and tending to Edification. But then the curioſity of Diviſion and Reports, and other figures of Muſick, have no affinity with the reaſonable ſervice of God, but were added in the more pompous times.

For the *Cap* and *Surplice*, ſince they be things in their nature indifferent, and yet by ſome held Superſtitious, and that the Queſtion is between Science and Conſcience, it ſeemeth to fall within the compaſs of the Apoſtles Rule, which is, That the ſtronger do deſcend and yield to the weaker. Only, the difference is, that it will be materially ſaid, that the rule holds between private man, and private man, but not between the conſcience of a private man, and the order of a Church. But yet, ſince the queſtion at this time is of a Toleration, not by Connivance, which may incourage Diſobedience, but by Law, which may give a Liberty, it is good again to be adviſed, whether it fall not within the equity of the former rule; the rather, becauſe the Silencing of Miniſters, by this occaſion, is in this ſcarcity of good Preachers, a puniſhment that lights upon the people, as well as upon the party. And for the *Subſcription*, it ſeemeth to be in the Nature of a Confeſſion, and therefore more proper to bind in the unity of *Faith*, and to be urged rather for Articles of Doctrine, than for Rites and Ceremonies, and of Points of outward Government. For howſoever, Politick Conſiderations and Reaſons of State may require Uniformity, yet Chriſtian and Divine grounds look chiefly upon Unity.

Touching a Preaching Miniſtry.

TO ſpeak of a Learned *Miniſtry*, it is true, that the worthineſs of the *Paſtors* and *Miniſters* is of all other points of Religion the moſt ſummary, I do not ſay the greateſt, but the moſt effectual towards all the reſt. But herein to my underſtanding, while men go on in Zeal to haſten this Work, they are not aware of as great or greater inconvenience than that which they ſeek to remove. For while they inveigh againſt a dumb *Miniſtry*, they make too cheap and promiſcuous an allowance of ſuch as they account Preachers, having not reſpect enough to their Learnings in other Arts, which are Hand-maids to Divinity; not reſpect enough to the gift it ſelf, which many times is none at all. For God forbid, that every man that can take unto himſelf boldneſs to ſpeak, an hour together, in a Church, upon a Text, ſhould be admitted for a Preacher, though he mean never ſo well; I know there is a great latitude in Gifts, and a great variety in Auditories and Congregations, but yet ſo, as there is *aliquid infimum*, below which you ought not to deſcend. For you muſt rather leave the Ark to ſhake, as it ſhall pleaſe God, than put unworthy hands to hold it up; and when we are in Gods Temple, we are warned rather to put our hands upon our mouth, than to offer the Sacrifice of Fools. And ſurely, it may be juſtly thought, that amongſt many cauſes of *Atheiſm*, which are miſerably met in our Age, as Schiſms and Controverſies, Prophane Scoffing in Holy matters and others; it is not the leaſt that divers do adventure to handle the Word of God, which are unfit and unworthy. And herein I would have no man miſtake me, as if I did extol curious and affected Preaching, which is as much on the other ſide to be diſliked, and breeds *Atheiſm* and ſcandal as well as the other (for who would not be offended at one that comes into the Pulpit, as if he came upon the Stage, to play

Parts

Parts or Prizes) neither on the other side, as if I would discourage any who hath any tolerable Gift.

But upon this point, I ground three considerations, whether it were not requisite to renew that good Exercise which was practised in this Church some years, and afterwards put down, by order indeed from the Church, in regard of some abuse thereof, inconvenient for those times, and yet against the advice and opinion of one of the greatest and gravest Prelates of this Land, and was commonly called *Prophesying*; which was this, That the Ministers within a Precinct, did meet upon a Week-day, in some Principal Town, where there was some Ancient Grave Minister, that was President, and an Auditory admitted of Gentlemen, or other Persons of leisure; then every Minister successively, beginning with the youngest, did handle one and the same piece of Scripture, spending severally some quarter of an hour or better, and in the whole, some two hours: And so the Exercise being begun and concluded with Prayer, and the President giving a Text for the next meeting, the Assembly was Dissolved. And this was, as I take it, a fortnights Exercise, which in my opinion was the best way to frame and train up Preachers to handle the Word of God as it ought to be handled, that hath been practised. For we see Orators have their Declamations, Lawyers have their Mootes, Logicians their Sophems, and every Practise of Science hath an exercise of Erudition and Imitation, before men come to the Life, only Preaching, which is the worthiest, and wherein it is most danger to do amiss, wanteth an Introduction, and is ventured and rushed upon at the first; but unto this Exercise of the *Prophesie*, I would with these two additions; the one, that after this Exercise, which is in some sort publick, there were immediately a private meeting of the same Ministers, where they might brotherly admonish the one the other, and especially, the elder sort the younger, of any thing that had passed in the Exercise, in matter or manner unsound and uncomely. And in a word, might mutually use such advice, instruction, comfort, or encouragement, as occasion might minister, for publick reprehension were to be debarred, or

The other addition that I mean, is, That the ſame Exerciſe were uſed in the Univerſities for young Divines, before they preſumed to Preach, as well as in the Country for Miniſters, for they have in ſome Colleges an exerciſe called a *Common-place*, which can in no degree be ſo profitable, being but the ſpeech of one man at one time. And if it be feared that it may be occaſion to whet mens ſpeeches for Controverſies, it is eaſily remedied by ſome ſtrict Prohibition, that matters of Controverſie, tending any way to the violating or diſquieting of the peace of the Church, be not handled or entred into; which Prohibition, in regard there is ever to be a Grave Perſon Preſident or Moderator, cannot be ſuffered. The ſecond conſideration is, Whether it were not convenient there ſhould be a more exact Probation and Examination of Miniſters. Namely, that the Biſhops do not ordain alone but by advice, and then that the ancient Holy Orders of the Church might be revived; by the which the Biſhop did ordain Miniſters but at four ſet times in the year, which were called *Quatuor tempora*, which are now called *Ember-weeks*; it being thought fit to accompany ſo high an action with generall Faſting, and Prayer, and Sermons, and all Holy Exerciſes. And the Names likewiſe of thoſe that were ordained, were publiſhed ſome days before their Ordination, to the end exceptions might be taken if juſt cauſe were.

The third conſideration is, That if the caſe of the Church of *England* be, that where a computation is taken of all the Perochian Pariſhes, as allowing the Union of ſuch as were too ſmall, and adjacent, and again a computation to be taken of the Perſons who are worthy to be Paſtors. And if upon the ſaid account it fall out, that there are many more Churches than Paſtors, then of neceſſity, recourſe muſt be had to one of theſe remedies, Either that *Pluralities* muſt be allowed, ſpecially if you can by Permutations make the Benefices more compatible, as there be allowed Preachers to have a more general charge to ſupply and ſerve by turn, Pariſhes unfurniſhed. For that ſome Churches ſhould be provided of Paſtors able to teach, the other wholly deſtitute, ſeemeth to me to be againſt the Communion

of

of Saints, and Christians, and against the practice of the *Primitive Church.*

Touching the abuse of Excommunication.

Excommunication is the greatest judgment upon the Earth, being that which is ratified in Heaven, and being a precursory or prelasory judgment of *Christ* in the end of the world; and therefore for this to be used unreverently, and to be made an ordinary process to lacquey up and down for Fees, how can it be without derogation to Gods honour, and making the power of the Keys contemptible? I know very well the defence thereof, which hath no great force, That it issues forth not for the thing it self, but for the contumacy. I do not deny but this judgment is, as I said before, of the nature of Gods judgment, of the which it is a model; for as the judgment of God taketh hold upon the least sin of the Impenitent, so Excommunication may in case issue upon the smallest offence, and in case not issue upon the greatest, but is this Contumacy, such a Contumacy as *Excommunication* is now used for? For the Contumacy must be such, as the party, as far as the eye and wisdom of the Church can discern, standeth in state of Reprobation and Damnation, as one that for that time seemeth given over to final Impenitence. Upon this observation I ground two considerations, the one, that this Censure be restored to the true dignity and use thereof, which is, that it proceed not but in cases of great weight, and that it be decreed not by any Depury or Substitute of the *Bishop*, but by the *Bishop* in Person; and not by him alone, but by the *Bishop* assisted.

The

The other conſideration is, that in lieu thereof, there be given to the Eccleſiaſtical Courts, ſome ordinary Proceſs, with ſuch force and coertion, as appertaineth; that ſo the dignity of ſo high a ſentence being retained, and the neceſſity of mean Proceſs ſupplied, the Church may be indeed reſtored to the ancient vigour and ſplendour. To this purpoſe, joined with ſome other holy and good purpoſes, was there a Bill drawn in Parliament in the three and twentieth year of the reign of the Queen deceaſed, which was the Graveſt Parliament that I have known, and the Bill recommended by the Graveſt Counſellor of Eſtate in Parliament, though afterwards it was ſtayed by the Queens ſpecial Commandment, the nature of thoſe times conſidered.

Touching the Non reſidents and Pluralities.

FOR *Non-reſidents*, except it be juſt of neceſſary abſence, it ſeemeth to be an ubuſe drawn out of Covetouſneſs and Sloth; for that men ſhould live of the Flock that they do not feed, or at the Altar at which they do not ſerve, is a thing that can hardly receive juſt defence. And to exerciſe the Office of a Paſtor, in matter of Word and Doctrine by Deputy, is a thing not warranted, as hath been touched before. The queſtion upon this point doth chiefly ariſe upon the caſes of exception, and excuſation, which ſhall be thought reaſonable and ſufficient, and which not; for the caſe of Chaplains, let me ſpeak that with Your Majeſties pardon, and with due reverence towards other Peers and Grave Perſons, which are by Statutes Priviledged, I ſhould think that the attendance which Chaplains give to Your Majeſties Court, and in the Houſes and Families of their Lords,

were

were a juſter reaſon why they ſhould have no Benefice, than why they ſhould be qualified to have two, for as it ſtandeth with Chriſtian Policy, that ſuch attendance be in no wiſe neglected, becauſe that good which enſueth thereof to the Church of God, may exceed or countervail that which may follow of their labours in any, though never ſo large a Congregation, ſo it were reaſonable that their maintenance ſhould liberally proceed thence whence their labours be employed. Neither are there wanting in the Church, Dignities and Preferments, not joined with any exact cure of Souls, by which, and by the hope of which ſuch attendants in ordinary, who ought to be, as for the moſt part they are, of the beſt gifts and ſort, may be further encouraged and rewarded. And as for extraordinary attendants, they may very well retain the grace and countenance of their Place and Duties, at times incident thereunto, without diſcontinuance or Non-reſidence in their Paſtoral Charges.

Next, for the caſe of intending ſtudies in the Univerſities, it will now eaſily receive an Anſwer, for ſtudies do but ſerve and tend to the practiſe of thoſe ſtudies; and therefore, by that which moſt principal and final to be left undone, for the attending of thoſe which is ſubſervient and ſubminiſtrant, ſeemeth to be againſt proportion of Reaſon. Neither do I ſee but that they proceed right-well in all knowledge, which do couple ſtudy with their practice, and do not firſt ſtudy altogether, and then practice altogether; and therefore they may very well ſtudy at their Benefice. Thirdly, for the caſe of extraordinary ſervice of the Church, as if ſome Paſtor be ſent to a general Council, or here to a Convocation, and likewiſe for the caſe of neceſſity, as in the particular of infirmity of body, and the like, no man will contradict, but there may be ſome ſubſtitution for ſuch a time. But the general caſe of neceſſity, is the caſe of *Pluralities*, the want of Paſtors, and inſufficiency of Livings conſidered. *Poſito*, that a man doth faithfully and inceſſantly divide his Labours between two Cures, which kind of neceſſity I come now to ſpeak of, in the handling of *Pluralities*.

For

For *Pluralities*, in case the number of able Ministers were sufficient, and the value of the Benefices were sufficient, then *Pluralities* were in no sort tolerable. But we must take heed we desire not contraries, for to desire that every Parish should be furnished with a sufficient Preacher, and to desire that *Pluralities* be forthwith taken away, is to desire things contrary, considering *de facto*, there are not sufficient Preachers for every Parish. Whereto add likewise, that there is not sufficient living and maintenance in many Parishes to maintain a Preacher, and it makes the impossibility yet much the greater. The remedies *in rerum natura* are but three, *Union*, *Permutation*, and *Supply*. *Union*, of such Benefices as have the Living too small, and the Parish not too great, and are adjacent. *Permutation*, to make Benefices more compatible, men be over-ruled to some loss in changing a better for a nearer. *Supply*, by stipendary Preachers to be rewarded with some liberal stipends, to supply as they may, such places which are unfurnished of sufficient Pastors, as Queen *Elizabeth*, amongst other her Christian acts, did erect certain of them in *Lancashire*; towards which Persons, I see no reason but Reading Ministers, if they have rich Benefices, should be charged.

Touching

Touching the Provision for sufficient maintenance in the Church.

TOuching Church maintenance it is well to be weighed, what is *Jure divino*, and what is *Jure positivo*; it is a constitution of the Divine Law, whereunto Humane laws cannot derogate; that those that feed the flock, should live of the flock; that those which serve at the Altar, should live at the Altar; and which dispence Spiritual things, should reap Temporal things. Of which it is also in appendix, that the proportion of this maintenance be not small or necessitous, but plentiful and liberal; so that all the places and offices in the Church have such a donation, that they may be maintained according to their several degrees, is a constitution permanent and perpetual. But for particularity of the endowment, whether it should consist in Tythes, or Lands, or persons, or mixt, it may make a question of convenience; but, no question of a precise necessity: Again, that the case of the Church *de facto*, is such, that there is want in the Church of Patrimony, is confessed for the principal places; namely, the Bishops Livings are in some particulars not sufficient, and therefore inforced to be supplied by toleration of *Commendams*, things in themselves unfit, and ever held of no good report.

And as for the Benefices and Pastors places, it is manifest, that many of them were very weak and penurious; on the other side, that there was a time when the Church was rather burdened with superfluity than with lack; That is likewise apparent, but it was long since, so as the fault was in others, the want redoundeth upon us again. And therefore, that it were

to be wished that Impropriations were returned to the Church as the proper and natural endowment thereof; as a thing likewise whereon mens judgments will not much vary. Also, that it is an Impossibility to proceed either to their resumption or redemption, is as plain on the other side; for men are stated in them by the highest assurance of the Kingdom, which is Act of Parliament, and the value of them mounteth much above ten Subsidies. And the Restitution must of necessity pass their hands, in whose hands there is Interest and Possession.

But of these things which are manifestly true, to infer and ground some conclusions; first, for mine own opinion, and since I must confess, let me speak it with reverence, that all the Parliaments since the 27. and 31. of King *Hen.* 8. who gave away Impropriations from the Church, seem to me to stand in some sort obnoxious, and obliged to God in Conscience to do somewhat for the Church, to reduce the Patrimony thereof, to a competency, for since they have debarred Christs Wife of a great part of her Dowry, it were reason they made her a competent Joynture. Next to say, that Impropriations should be only charged, that carrieth neither possibility nor reason. Not possibility for the reason touched before. Not reason because if it be conceived that any other persons are charged it should be a recharge or double charge, inasmuch as he payeth tythes to the Church, so the Realm hath taken that away again from the Church, and gave them to the King, as they might give their tenth sheaff, or ninth sheaff; and therefore, the first gift being evacuated, it can not go in defeazance or disgrace of that perpetual bond whereby men are bound to maintain Gods Ministers. As we see in example, that divers godly and well-disposed persons do put in vre who are content to increase their Preachers livings, which though in Law it be but a benevolence; yet before God, it is but a conscience. Further that Impropriaitons should not be somewhat more deeply charged than other revenues of the like value; methinks cannot well be denyed, both in regard of the ancient claim of the Church and the intention of the first given. And again, because *they have passed in valuation between man and*

man

man ſomewhat at the leſs rate, in regard of the ſaid pretence or claim in Conſcience before God: But of this point touching Church maintenance, I do not think fit to enter into a further particularity, but reſerve the ſame to a fitter time.

Thus have I in all humbleneſs and ſincerity of heart, to the beſt of mine underſtanding, given your Majeſty tribute of my cares and cogitations in this holy buſineſs, ſo highly tending to Gods glory, your Majeſtys honor, and the peace and welfare of your States; inſomuch, as I am perſwaded the Papiſts themſelves ſhould not need ſo much the ſeverity of the penal Laws, if the Sword of the Spirit were better edged, by ſtrengthening the authority and ſuppreſſing the abuſes of the Church.

To conclude therefore, renewing my moſt humble ſubmiſſion of all that I have ſaid, to your Majeſtys moſt high wiſdom; and again, moſt humbly crave my pardon for my errour committed in this wrſting, with the ſame weakneſs of judgement which ſuffered me to commit them, would not ſuffer me to diſcover them. I end with my devout and fervent prayer to God, that as he hath made your Majeſty the corner ſtone in joining your two Kingdoms, ſo you may be alſo as a corner ſtone to unite and knit together theſe differences in the Church of GOD, to whoſe heavenly grace, and never erring Direction, I commend your Majeſtys Sacred perſon and all your doings.

FINIS.

Advertiſement

Advertisement of a Book lately Published by Randal Taylor.

A Critical History of the New Testament wherein is firmly Establish'd the Truths of those Acts, in which the Foundation of Christian Religion is laid, by Father *Simon*.

FINIS.